

# The Daily Gazetteer.

FRIDAY, AUGUST 17. 1739.

No. 1295.



I have been to me often Matter of Wonder, how the Moral Essays printed in this Paper came to give the Malcontents Writers no less Offence than the express Detestations of their seditious Harangues and inflaming Misrepresentations of Publick Affairs. By degrees, I think, I have discovered this

secret, which leaves me no longer a Loser when I meet with the Sneers of these smart Gentlemen on the new Essays in the Gazetteer. In the first place, Papers of this sort are direct Proofs of the Falseness of that Suggestion which these Writers have circulated these many Years, viz. That the Court encourages Corruption, and that the Writers in favour of the Court are not ashamed to defend it. Secondly, as moral Dissertations tend to rectify the Thoughts, and reform the Actions of Mankind, they consequently promote a calm and thinking Disposition, which of all others least suits the Design of the Malcontents. They avowedly write to exaggerate all Things, to inflame the Minds of Men, and to spread that Spirit of Opposition and Confusion which for many Years hath disturbed this Land. They therefore desire to find Men hot and uneasy, distracted with the present State of Things, and ready to enter upon any Measures, so that they be as hasty and violent as themselves. But as the Government stands in no need of any of these Arts to gloss the Measures it takes, I shall, during the *Recess* of Parliament, take the same Liberty I was wont to do, to entertain my Readers with candid Observations on human Nature, and on the true or false Conduct of Mankind in general; the rather, because some of my Correspondents have put me in mind of my Promise to resume this Way of Writing.

The great Tests of human Wisdom and Folly are, in my weak Opinion, *The entering on a settled Course of Life, the Conduct of Families, and the behaviour as critical Junctures.* Every body knows, that a false Step at first is hardly to be recovered; but every body, perhaps, does not advert to the Reason, which is, because the World immediately conceives a bad Opinion of such a Person's Understanding: I say nothing of Morals, because at the Bottom Dishonesty is Weakness, and, in a strict Sense, *Knave and Fool* are synonymous Terms. The Conduct of Families, tho' it is a Duty to which Numbers are call'd, yet it is for all that a Duty very hard to be executed. It is an Observation of Mr. Boyle, that Cardinal Mazarine found more Difficulty in governing his Nieces, than in ruling France. However, critical Junctures are like Touchstones, the easiest, the quickest Tests of Capacity and Wit. By critical Junctures, I mean Accidents unforeseen, or Events important in their Nature; the one requires Presence of Mind, the other habitual Wisdom, to support a Person under them. On these, therefore, we will discourse at present, and endeavour to discover, after what Manner they operate on different Dispositions.

When any thing critical comes to be the Object of a weak Mind, it strikes it, as the Light does weak eyes, so forcibly, that it is unable to bear it; that is, it bears it with Patience, and to act, with respect to it, with Prudence. This Feebleness of Soul is what we properly stile *Guardianship*. When Time encreases the Disorder, and a Person is incapable of overcoming the surprise, but sinks under it as an insupportable Burden; this Dejection is what we call *Timidity*. But when it operates so strongly as to overcome Reason, not only on the particular Head of the Accident, but in all other Respects, yet without inducing Distractedness, it is styled *Terror*. These are the Degrees of this Extremity, which is one of the Roads of Folly. Come now to the *Mean*, that is, the *Path of Wisdom*. The Wife are not indeed as subject to unforeseen Accidents as the rest of the World, because their Fortitude is greater; nevertheless they are sometimes surprised, and the Temper with which they bear such accidents, is, what we call *Courage*. It consists in looking upon them without weakening the Abilities of the Mind, or suffering any Interruption in that calm and moderate Behaviour which is the outward Characteristic of a prudent Person. If the Circumstances of the Accident require the Exercise of Courage for a considerable Space of Time, then it is de-

nominated *Firmness or Steadiness* of Mind. When there is no Period of Suffering, no Hopes of Redress, then the Habit of Bearing, without the Loss of Patience, is styled *Fortitude*. As Steel may be too hard as well as too soft; so the other Extremity, or second Road of Folly, in such Cases is as troublesome and as irrational as the former. When People of this Cast meet with Trials of this Sort, they are at first fullen, then as Time hardens their Temper they grow obstinate, and instead of being moved by the ill Consequences which naturally attend such a Conduct, their Malady at last issues in *Stubbornness*, which is an inflexible Attachment to wrong Principles.

It is to be observed, that between the First and Second Sort of People one may easily distinguish. There is no Passion conceals itself so ill as Fear; nor any Virtue that discovers itself more plainly than Courage. But between the second and the third it is not so easy to see the Difference. The fullen Person takes him or herself for a Person of Courage, and weak People are apt to think so too. The not showing outward Signs of Fright and Astonishment in with them a Proof of Bravery; whereas in Fact 'tis nothing less. The Coward shows his Apprehension of Danger; he who is fullen conceals it: But that is no Argument of his not feeling it. Again, a timid Person cannot be brought to consider steadfastly a thing that has once frightened him; an obstinate Person is in the same Situation, he will view it in no other Light than that he saw it in at first. One who is in a *Panic* flies he knows not where; a stubborn Person suffers without inquiring, whether there is any Passage to escape. In both Cases the Folly is great, and which is much worse, is generally speaking, not to be remedied.

When the Athenians banish'd *Themistocles*, and he saw himself under a Necessity of retiring into *Perfia*, he did not abandon himself either to Fear or Sadness. He knew as well as any Man the Injuries he had done the great King; but when he had contemplated this thoroughly, he saw that the very Injuring deeply a great King, could not but be a Recommendation. Acting upon this Principle, he not only survived his Misfortunes, but repaired them; inasmuch that at a great Feast he prepared for his Friends at a Country House, he said merrily, but truly, looking on the rich Utensils about him, *Had we not been undone, we had been undone indeed.* If *Themistocles* had been of a stubborn Disposition, his first Undoing would have been his last; he would have fate down under it, and obstinately persisted in such a Course of Life, as might have thrown the greatest Odium upon his ungrateful Country. But he was too wise as well as too great a Man to make himself miserable, because others were mad enough not to discern his Value.

There have been many Instances, where much less Misfortunes than those which this excellent Person sustained, have driven People to what I may call a *living Self-Murder*: That is, Quarrelling with all the Joys of Life; saying to Sorrow, *Thou art my Sister*, and to Perpetual Disquiet, *Thou shalt be my Companion*. Because, perhaps, *Sticks* fell unluckily, a *Law Suit* took a wrong Turn, or a Fortune long expected went another Way than could be wish'd. Without Question these are Disappointments, which may affect the strongest Minds: But how? Why a Person of good Sense considers how far they may be remedied, and diverts his Care for the Loss, by his Application to the restoring them. If he finds there is actually no Remedy, he studies to act as if he had provided for the Misfortune, and consoles himself for the Loss by the Consciousness of his having preserved his Virtue and Reputation. Neither is this so chimerical a Balance as some People may imagine. The Enjoyment of all sublimary Advantages is transient as well as temporary; whereas Virtue is immortal, and Reputation the longest lived of all worldly Blessings. But it must be allowed, that with fullen People these Reasonings avail little: They brood over the Evil which afflicts them, and water with their Tears the Thorn which torments them. As this Dis temper grows upon them there is less Hope of Cure, because they affect to be thought incurable. They delight in their Dis ease, and are like the Adder, of whom the Psalmist says, *She regardeth not the Voice of the Chatterer, charm he ever so sweetly.*

It is common with these Sort of People, to allege their Right over themselves, as a sufficient Answer to

any Attempts their Friends may make to bring them to a better Temper. But, sure, if a Person had a Power of making himself a Bull or a Bear, he might as well plead a Right to transform himself into One of those Creatures, as any rational Creature can to its changing itself into an irrational One. For such, whatever they may think of it, every fullen, obstinate, or stubborn Person is. We all know how little Pity, how little Favour is shewn to a Child in this Disposition. We are tempted to excuse the greatest Faults by Confession, and Promises of Amendment; but for *Sullenness*, it changes the slightest Offence into a Crime unpardonable: How great a Crime then must this *Sullenness* be? Thus the Law, which is the Nation's Reason, doth not punish Robbery, Murder, or Treason, with any Sort of Torture, but for *Stubbornness* it hath appointed such a Kind of Punishment, as when executed Human Nature cannot endure. Hence it is clear, that he who is stubborn is irrational. For if he is not so, then all the rest of the World are *Beasts*. This Notion then of Right cannot be pleaded, without giving up all Title to other Rights. For, certainly, if a Person could have a Right to act irrationally, and should exercise it, he or she would forfeit all Claim to be treated in other Respects like a reasonable Creature. This may be thought very odd Reasoning, but then it must be remembered, that it is addressed to a very odd Sort of People; that it is reasoning with them in their own Way; and that it fully proves, on their own Principles, that they ought, if they had it, to waive such a Right.

There is the more Reason for combating these Sort of Notions, because People, otherwise of good Sense, are apt sometimes to mistake a little in these Points, and to push what they take to be *Fortitude* a little too far. I have already said, That *Fortitude* is that Virtue which enables us to bear, without Impatience, such Evils as Wisdom cannot cure. The Mistakes we make about it arise thus: Our Passions magnify whatever concerns ourselves; and hence we are apt to think Evils incurable which are not so, farther than they are render'd so by our Imagination. *Sempronius*, with a great deal of good Sense, and as great a Share of good Nature, mourns over a *Law-suit*, as if her *Miscarriage* therein was an Evil so great as to sanctify *Disquiet*. Those who are less concerned than herself, see that she is in the wrong; they tell her so, but she will not be persuaded. Did she consult me, I should say, *Madam, you think you cannot be cured, these People say you can.* According to your own Account, your Case is desperate; do what they advise you: You cannot then be worse than you believe yourself to be now, and you will have the Satisfaction of bringing them over to be of your Opinion. By this Means, it may be, I might persuade One of the most amiable Persons in the World, to restore Peace to herself and herself to Mankind; which, certainly, would be an Act of boundless Charity. I put this Case for the Sake of setting my Doctrine in a strong Light, and of shewing the Usefulness of such Papers. To study the Humours, the Passions, the Follies of Men, for the Sake of operating upon them for one's own Benefit, or the Benefit of a Party, is base and barbarous; but for a Man to study carefully the Diseases of the Mind with no private Views, no fraudulent, no self-interested Purposes, and to manifest this by sending abroad his Observations, and leaving them to be canvass'd by the Publick: None, surely, but a Malcontent could elpy any Thing amiss therein. None but a Malcontent would think himself at Liberty to send into the World malicious Misrepresentations of what he knew was intended merely to do Good. But these Men must be uniform; that is, They must commend only such Things as are written by those of their Party; they must destroy, despise, and discredit whatever comes from other Hands. Whoever is against them, must be immediately a Blockhead, not only in Politics, but in every Thing else. Quotations must lose their Sense, when printed in the Gazetteer; The Want of Latin and Greek therein, must be an indubitable Proof of the Want of Literature. Should Citations in the learned Languages a Year therein, let those who introduce them stand convicted of Pedantry. But the Publick is a more equal Judge, and to its Sentence I shall always willingly submit, and as patiently endure the Outrages of those discontented Men, who would monopolize not only Wit and Learning, but Common Sense.

R. FREEMAN.



**Portsmouth, August 12.** Since my last came in the **Kington, Hooper**; the **Mary Pink, Dewitt**; the **Jenison Pink, Simpson**; and the **Happy Return, Smithies**; all from **Riga** for this Port. Sailed the **St. Johannes Flyboat, Tyth**, for **Norway**.

At Spithead are his Majesty's Ships the Princess Carolina, the Portland, and the Swift Sloop. Wind at West.

Gravesend, August 15. Passed by the Neptune, Bentley, from Middleburgh; and the Providence and Hannah. Perry, from Norway.

L O N D O N

We hear, that Martin Bladen, Esq; one of the Lords Commissioners of Trade and Plantations, and Member of Parliament for Malden in Essex, lies dangerously ill at his Seat near Rumford in that County, being attended by several Physicians.

Yesterday the Right Hon. the Lord Chancellor set out for his Seat at Carlhakton in the County of Surrey where his Lordship, as we are inform'd, will continue during the Vacation.

On the Monday following, his Majesty's Plate of 100 Guineas will be run for on Knavesmire, near the City of York.

Yesterday died, at his House in Grosvenor-street, Jacob Bell, Esq; a Gentleman said to have died worth 4000 Pounds per Annum.

High Water this Day at London Bridge	Morning 09 08	Evening 09 37
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Bank Stock 138. India 157. South Sea 92 1  
half. Old Annuity 108 1-half. New ditto 108  
3-4ths. Three per Cent. 99 1 4th. Seven per Cent.  
Loan 105 1-half. Five per Cent. ditto 89. Royal  
Assurance nothing done. London Assurance 1  
7-8ths. African 13 1-half. India Bonds 2 l. 12 s.  
Prem. South Sea ditto 1 l. Premium. Bank Circula-  
tion 3 l. 5 s. Premium. Salt Tallow 1-half to 1 l.  
half Prem. English Copper 3 l. 5 s. Welsh ditto  
15 s. Three 1-half per Cent Exchequer Orders  
per Cent. Discount. Three per Cent. ditto 99  
Million Bank 115. Lottery Tickets 5 l. 5 s. Equiva-  
lent 112.

[Price 1 s. 6 d. Sewed, or 2 s. Bound.]

Proper to be read at this Juncture, to revive true  
English Courage, and curb the Insolence of Spain.)

**A**N Historical Account of the man  
Signal Naval Achievements obtained by the ENGLISH  
over the SPANIARDS, from the Year 1350 to the Present Time  
Containing all the Expeditions, Voyages, and Adventures,  
the following Admirals, Captains, and Commanders of the  
English Nation. Viz.

Capt. Hawkins, Sir Francis Drake, Sir Walter Raleigh, Sir Richard Grenville, Earl of Cumberland, Admiral Cavendish, Admiral Howard, Sir John Norris, Earl of Essex, Sir Richard Levison, Sir William Monson, Admiral Blake, Admiral Bembow, Sir George Rooke, Sir John Leake, Sir Charles Wager, Admiral Byng, Lord Cobham, Sir John Jennings, Admiral Hoffer, &c.

To which is added,  
Some Remarkable Speeches in Parliament on the Spanish  
Depredations, and Decay of Trade; with an Introduction  
to the present Posture of Affairs.  
Printed for J. Torbeck, in Clare-Court, Drury-Lane.

**H**IS Majesty having been graciously pleased, by his Warrant under his Royal Sign Manual, dated the 10<sup>th</sup> of June 1733, to establish certain Rules and Orders for the better Government of the Charity for the Relief of poor Widows of Commission and Warrant Officers of the Royal Navy: These are to give Notice to all such Widows whose Husbands died on or since the 30<sup>th</sup> of August 1732, that Copies of the said Rules and Orders are lodg'd with the Commissioners of his Majesty's Navy, at Chatham, Portsmouth, and Plymouth; as also with the Clerks of the Cheque, at Deptford, Woolwich, and Sheerness; and with the Naval Officers at Harwich, Deal, and Kinsale; where they may be inform'd of all Particulars which entitle them to the Benefit of the said Charity, and receive the proper Certificates for that Purpose. But such Widows as live at too great a Distance from the Places above-mention'd, may apply by Letter to Thomas Corbett, Esq; at the Admiralty Office, who will send them all necessary Information And the Governors of the said Charity intending to distribute to the Widows of such Sea Officers who died before the 30<sup>th</sup> of August 1732, and whose Circumstances come within the Rules of the Establishment, their Share of the Bounty granted by Parliament; these are to give Notice of the same to all such Widows, that they may procure the proper Certificates and Affidavits, and send or bring them hither. And the Court or Assistants do hereby give Notice, that they will meet at this Office on Tuesday the 11<sup>th</sup> of September next, at Eight o'Clock in the Morning, to receive the Claims of such Widows as shall be qualified according to the said Rules and Orders.

In One VOLUME, Octavo.

**O**bservationes de Aere & Morbis Epidemicis, ab Anno 1728, ad Finem Anni 1737. P. 1. multi facit. His accedit Opusculum de Morbo Colico Damnoniensi.

Auctore JOANNE HUXHAM, M.D. R.S.S  
Apud S. Auften, ad Insigne Angeli & Bibliæ in Area  
S. Pauli, & prostant Venales apud Guil. Frederick, Biblio  
n lami Bathoniæ.

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The Elements of Sir ISAAC NEWTON's Philosophy, by  
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*The* **EIGHTH EDITION,** of  
**THE** Life and strange surprizing Ad-  
ventures of **ROBINSON CRUSOE**, of York, Ma-  
riner; who lived Twenty-eight Years alone in an uninhabited  
Island on the Coast of America, near the Mouth of the great  
River Orinokoque; having been cast on Shore by Shipwreck  
wherein all the men perished but himself. With an Account  
how he was at last strangely delivered by Pyrates. Written by  
himself.

Printed for T. Woodward, at the Half-Moon between the  
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A. de la MORAINE'S TRAVELS through Europe, Asia, and into Part of Africa: Containing a great Variety of Geographical, Topographical, and Political Observations on those Parts of the World; especially on Italy, England, Turkey, Greece, Crim and Noghian Tartaries, Germany, Sweden, Norway, Lapland, Denmark, and Holstein; on their Productions, Trades, Manufactures, Cities, Colonies, and on what is most curious in Nature, Art, and Antiquities in these Countries; and on the Genius, Manners, and Customs of the Inhabitants; with an historical Account of the most considerable Events, which happened during the Space of about Twenty-five Years spent in those Travels; such as a great Revolution in the Ottoman Empire, by which the Sultan was deposed; the engaging of the Russian and Turkish Armies on the Pruth; the late King of Sweden's Flight from Pultowa to Bender; his Death, and the Princess Ulrica's Accession to the Throne; her generous Resignation of it to her Consort the present King; and in fine, all the chief Transactions of the Senate and the States of Sweden, till the Peace with Russia. Illustrated with Fifty proper Cuts, representing a great many rare and valuable Pieces of Curiosity, both ancient and modern, as Pontifical and Patriarchal Crowns, Eastern and Northern Dresses, most precious Vessels, Idol Altars, Sacrifices, Medals, &c. Plans of Towns, Camps, Battles, and Mines; new and accurate Maps of the Mediterranean, Black, Caspian, and Baltic Seas, with the Countries adjacent. Revised by the Author, with the Addition of two new Cuts. In Two Volumes in Folio. To which is prefixed, an Answer to Innuendoes and Imputations of an unscrupulous Critick.

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**THE Owners of the Ships employed**  
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Printer, in Northampton; Mr. Thomas Greenhill, Mor-  
Bath; Mr. Abree, Printer, at Canterbury; Mr. Har-  
an Apothecary, at Kiddminster; Mrs Tobiadge,  
keeper, in Exeter; Mr. Hallifax, an Apothecary, at Bath;  
Mrs. Unett, a Bookfeller, at Woolverhampton; and  
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**This Day is Doubtful**

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No Letters received except Post paid

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